



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

may be true enough to say : "that financial panics, under our present usurious, monopolistic, monetary system are inevitable," and again, "that the parent of interest and the cause of poverty, involuntary idleness, over-production, general rises and falls in prices, is a monopolized currency ;" but when we conclude, as Mr. Kitson does, "that since these evils which afflict society are directly due to laws, under the fostering care and protection of which they have grown to their present gigantic proportions, their removal is possible only by abolishing all laws restricting, hampering or interfering in any way with the issuance of money," we are off the scientific track entirely and back again on the highroad of agitation.

Mr. Kitson's book is well written throughout. The reasoning is clear and, if one admits the premises, also conclusive ; the examples and quotations are chosen with discrimination, and the language is good. The author need not have resorted to artificial means of emphasis,—in the way of italics, underlining, exclamation points, etc.,—to bring out his points. The conclusions are clear of themselves, and such a copious use of the typographical art, only mars their lucidity.

LINDLEY M. KEASBEY.

Bryn Mawr College.

Historical Essays. By J. B. LIGHTFOOT. Pp. 245. Price, \$1.50.
London and New York : Macmillan & Co., 1895.

This collection of papers by the late Bishop of Durham is published under the auspices of the Trustees of the Lightfoot Fund, a legacy of copyrights to the diocese to which the energies of the author had been devoted in life. The contents of the book have found publicity at various times in the form of lectures, but have not hitherto appeared in print. The essays, therefore, bear the marks of their origin, and we are called upon, except in one case, to contemplate popular articles rather than scientific papers.

The five chapters treat of widely different subjects, beginning with "Christian Life in the Second and Third Centuries." The object of the writer was to "exhibit Christianity as an independent force, working in and by itself, without the aid of any extraneous supports or any peculiar advantages." The apostles were now gone and Christianity had not yet been made a state religion, so that whatever success was achieved was due to the vital energy of the religion itself. The social condition of the converts was a constant reproach, the theological tenets of the sect were in direct opposition to the Roman theory of the state, and Christian worship was regarded as an act of treason, yet the doctrine finally overcame all opposition and became supreme.

Such is the well-worn theme, but the Bishop has treated the subject in an interesting manner, particularly at the point where he emphasizes the ubiquity and obtrusiveness of the pagan religion. This was due to the fact that it was addressed so completely to the outward senses. Every act of life, commercial transaction, or household duty was represented by an appropriate deity. Every locality, house, field, stable, farmyard; every sanitary regulation, every virtue, and perhaps every vice, had its patron god. There were the gods of birth to pre-side over the Roman child, Edulia and Potina watched its eating and drinking; Cumina rocked its cradle; Farinus or Locutus watched its efforts to talk; Statina its attempts to stand. Thus at every point in life the Christians were obliged to break with public sentiment in a way that we can scarcely realize at the present time. Refusal to worship the statue of an Emperor was only an incident in a long line of protests leading to the cry of "Atheists" and final martyrdom. The apologists had done well, but it was the martyrs who won the victory for Christianity.

The essay on the "Comparative Progress of Ancient and Modern Missions" is a reply to the critics who cry that missions are a failure. The author points out that the resemblances between early and later missionary efforts are greater than the differences. They show the same alternations of success and failure, the same ebb and flow of spirit and conquest. The modern critics are too impatient, for they expect the missions to accomplish in fifty years as much as the fathers did in many centuries. The Church should not be disheartened when it looks backward, "for," says the Bishop, "history is an excellent cordial for the drooping courage."

England during the latter half of the thirteenth century is described in an interesting manner in two lectures. It was an age of great sovereigns, great statesmen, great lawyers, philosophers, divines, great poets and painters in all civilized Europe. The writer, however, confines his attention to England. He quotes Macaulay's panegyric of the time, wherein he makes it the beginning of all of England's greatness; the constitution, the common law as a science, the supremacy of the seas, the universities, the English language, all were born, as it were, in the time of Edward I. But the author is surprised that Macaulay did not include architecture and the scholastic philosophy, for these now reached their highest development. The age has been called "precocious," because it attempted more than it could accomplish. This precocity is here ascribed to the stimulation of the Crusades, but many of the aspirations of the time were centuries too early. The greatness of England, such as it did attain to, cannot be measured in population or revenue, for at the highest estimate there were but 2,500,000

inhabitants, or, more probably, only one million and a half. The fame of the century comes from its attainments in culture.

"The Chapel of St. Peter and the Manor House of Auckland," may be called the only work of original research in the book. The essay, however, does not appeal to a wide circle of readers. The devotion of the Bishop to the architectural history of Durham was fitly commemorated by his friends recently, in the restoration, in his name, of the ancient chapter house of Durham Cathedral. This was re-opened in July, 1895.

The essay on "Donne, the Poet Preacher," is a sympathetic treatment of one who, like Lightfoot, had been Dean of St. Paul's, but some three hundred years before him. The friend of Ben Jonson, George Herbert and Izaak Walton, Donne combined the quaint conceptions of the poet with the earnestness of the true preacher, as we may see by the quotations in this paper.

J. M. VINCENT.

Johns Hopkins University.

Higher Education in Tennessee. By LUCIUS SALISBURY MERRIAM, Ph. D. Contributions to American Educational History, No. 16, edited by Herbert B. Adams; Bureau of Education, Circular of Information, No. 5. Pp. 287. Washington: Government Printing Office, 1893.

Blount College and the University of Tennessee. An Historical Address. By EDWARD T. SANFORD, A. M. Pp. 119. Published by the University, Knoxville, Tenn., 1895.

There are too many "colleges" in Tennessee. Some of them are too generous in conferring degrees; some have too low standards for graduation and low requirements for admission; some have sub-classes; and some appeal to a religious denomination or a locality not for support, but rather for patronage, as though a college might be run for a business profit. The public school system of the State is not yet properly correlated with the colleges, though there has been improvement since the re-organization in 1873.

The State is far from lavish in its appropriations for higher education. All schools profit indirectly by the exemption from taxation of school and college property. The only direct beneficiary is the Peabody Normal College, the annual appropriation for which was raised by the last legislature to \$20,000.

In five cases the State has been made the agent through which the grants of the nation in aid of education have reached the beneficiary. In one conspicuous case, that arising under the Morrill land grant act